This is, muſt be, the courſe of nature:—friendſhip or indifference inevitably ſucceeds love.—And this conſtitution ſeems perfectly to harmonize with the ſyſtem of government which prevails in the moral world. Paſſions are ſpurs to action, and open the mind; but they ſink into mere appetites, become a perſonal and momentary gratification, when the object is gained, and the ſatisfied mind reſts in enjoyment. The man who had ſome virtue whilſt he was ſtruggling for a crown, often becomes a voluptuous tyrant when it graces his brow; and, when the lover is not loſt in the huſband, the dotard, a prey to childiſh caprices, and fond jealouſies, neglects the ſerious duties of life, and the careſſes which ſhould excite confidence in his children are laviſhed on the overgrown child, his wife.

In order to fulfil the duties of life, and to be able to purſue with vigour the various employments which form the moral character, a maſter and miſtreſs of a family ought not to continue to love each other with paſſion. I mean to ſay, that they ought not to indulge thoſe emotions which diſturb the order of ſociety, and engroſs the thoughts that ſhould be

be otherwiſe employed. The mind that has never been engroſſed by one object wants vigour—if it can long be ſo, it is weak.

A miſtaken education, a narrow, uncultivated mind, and many ſexual prejudices, tend to make women more conſtant than men; but, for the preſent, I ſhall not touch on this branch of the ſubject. I will go ſtill further, and advance, without dreaming of a paradox, that an unhappy marriage is often very advantageous to a family, and that the neglected wife is, in general, the beſt mother. And this would almoſt always be the conſequence if the female mind was more enlarged: for, it ſeems to be the common diſpenſation of Providence, that what we gain in preſent enjoyment ſhould be deducted from the treaſure of life, experience; and that when we are gathering the flowers of the day and revelling in pleaſure, the ſolid fruit of toil and wiſdom ſhould not be caught at the ſame time. The way lies before us, we muſt turn to the right or left; and he who will paſs life away in bounding from one pleaſure to another, muſt not complain if he neither acquires wiſdom nor reſpectability of character.

Suppoſing,